

Environmental Preservation Based On The Quran In Education

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Submission date: 31-Aug-2021 02:08PM (UTC+0700)

Submission ID: 1638733645

File name: Environmental_Preservation_Based_On_The_Quran_In_Education.pdf (308.24K)

Word count: 7045

Character count: 38814

Research Article

3
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17
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12
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17
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Abstract:

There seems to be a separation between the texts and contexts of the holy book, the Quran and this indicates negative traits of people, who are much against nature. In brief, this means that the teachings of the Holy Book have been ignored or simply misunderstood. For this reason, it is of paramount importance to integrate eco-socio-religiousness to actualize the universality of Islamic teachings for the sake of preserving and sustaining the ecosystem as the caliph's responsibility towards mankind on Earth. This is a need to reexamine the primary texts of Islam grounded in relevant epistemology. This research aims to answer one question: 1. Do the Quranic verses and Hadiths guide mankind to preserve the environment? This research is conducted by using the thematic method which was formulated by al-Farmawi and analysis of hadiths which was formulated by Syuhudi Ismail. To analyze the Quran and hadith, this research uses content analysis. The both lead mankind to actualize the advancement of ecofriendly technologies. The findings of the study suggest that Islam is expected to stand firm in guiding technological manipulation, environmental preservation, and to advocate civilization friendly solutions towards all aspects, spaces, and changing realities.

Key words: The Quran, hadith, environment, preservation, ecofriendly, technology.

A. Introduction

Environmental problems remain a continuous concern worldwide, one of which is the gradual warming of the planet commonly known as global warming. Several non-ASEAN states concur in combating global warming through the advancement of technologies to minimize gas emissions (Yusuf, Wekke, & Yudha, 2018). The countries initiating the program include Australia, USA, China, India, and South Korea (Abduh 2007). The international concern with reference to this environmental problem is associated with the greenhouse emissions that adversely impact the climate. Global warming causing the rise in temperatures on Earth result in extreme climate change on Earth (Abduh 2007).

Tropical forests in Indonesia are the last home and salvation zone for the rich and unique world biodiversity. The biodiversity found in the Indonesian forests comprises of 12% species of world mammal, 7.3% reptile and amphibians, and 17% bird species in the world. It is believed that there are still a great number of unidentified species which remain uncovered to date in the forests. In fact, the data from WWF show that 400 new species were found between 1994-2007 in the Kalimantan forest (Hilda 2013). In recent times, rampant logging has increased the danger of deforestation, which will of course contribute even more to problems such as global warming.

Several surveys indicate that the majority of Muslim states are not categorized into environmentally clean and ecofriendly states, some even achieving status of the most polluted states on earth. Among the five Muslim states, Indonesia is one of the states with the highest pollution in the world. The data of 2016 regarding most polluted states in the world showed that Indonesia was 29th of 108 states. Similarly, TEMPO reported that Indonesia was the 36th country out of 46 states in the category of ecofriendly. It was also reported that Switzerland was the most ecofriendly state in the world. Morocco and Nigeria were put into the most harmful to the environment category. CNN and Forbes listed top ten most clean states, this includes Iceland, Sweden, Switzerland, Norwegia, Mauritania, Costa Rica, France, Austria, Cuba, and Singapore (Coen 2000; Yusuf, Sabara, & Wekke, 2019).

The most active states promoting environmental education and the global warming fight are Brazil, Japan, America, the European Union, and Russia while Islamic states hold a complementary role, not the ones that initially initiate conferences against the environmental drawbacks. In various surveys, it is found that Muslim states are mostly categorized into unhealthy and slum states which oppose the teachings of Islam by underscoring the importance of cleanliness, both inner and outer purity (Coen 2000). The earth and ecosystem would have benefitted from conservation if Islam was properly understood. The presence of Islam plays a pivotal role in securing the environment.

Islamic rituals are always directly associated to the environmental issues. Humans and nature are inseparable from each other in that they have mutual relationship. People are able to perform their everyday activities and fulfill their daily needs due to the support of their environment. The living environment is the primary source that satisfies human's needs and that consequently needs to be preserved and sustained (Hilda 2013). Despite being a mainstream Moslem state, Indonesia is regarded as one of the nations that highly promote deforestation in the world. This indicates the presence of a gap between the Islamic teachings as reflected in the Quran and the negative traits of the Muslims who seem to be not ecofriendly. This is caused by the absence of awareness that they meant to be caliphs on earth (Yusuf, & Wekke, 2020).

The complete, accurate, and comprehensive concept of caliph and environment should be grounded in the Quran because God is the one who accommodates people meant to be caliph on earth through his holy book. The approach pertinent to the concept of caliph and its implementation should be synchronized through socio-historical approach by drawing on deconstructive semiotics as a means of analysis. This is based on the premise that the reading of classical books always pose problems in terms of cultural, social and theological elements (Wekke 2013) and economical elements, that which generates a new school of thought. The reading of holy books has to consider two possible meanings: denotative and connotative meanings. The use of connotation is a process of understanding textual meaning that enables our logic to discover the ideology embedded (Coward 1977). Otherwise, the reading of the holy texts will always face challenges in the pursuit of the new relevant meaning (*al-jadid al-aslah*).

Drawing on the aforementioned, the Quranic concept of Adam and Hawa as a symbol of social dimension, tree (*al-syajarah*) is symbol of ecology. It is to reconstruct the long established Islamic doctrines regarding environmental preservation from the *furu'* position to *ushul* of Islamic teachings. This method is expected to lead people to preserve nature, and to position ecological piety (*eco-religious*) in tandem with spiritual and social piety. Also, it is to make meaning of movement of religious ritual piety as the messenger of ecofriendly thoughts (ecotheology). Harming the environment is a form of infidelity (*kufri al-bi'ah*). Therefore, the concept is pertinent to environmental fiqh, which is of serious concern. Do the Quranic verses and Hadiths guide mankind to preserve the environment?

B. Method

This is a qualitative research where content analysis of the Quran and three hadiths which are most relevant in answering research questions is deployed. There is an adequate number of Quranic verses discussing the environment encompassing flora and fauna, soil, water and air. First, regarding the fauna (animals), it is mentioned in the Quran in the lexical form '*dawaabbun*' or '*daa'batun*' 18 times (Baqi, n.d.), while in the form of '*al-An'am*' 32 times (Baqi, n.d.). The word '*da'abatun*' or '*dawa'abbun*' means crawling animals or reptiles; whereas, '*al-an'am*' means cattle. Second, flora, as it appears in the Quran, refers to plants found in certain areas and in certain periods (Depdiknas 2008). Flora is found in the Quran as in the terms '*nabaatun*' and '*hartsun*'. The first term is mentioned 9 times, while the second one, 12 times (Baqi, n.d.). The term '*nabaatun*' means plant and '*hartsun*' means plantation. Allah also uses the word '*syajarun*', which means tree. Third, with reference to soil, water and air, soil is termed '*al-ardhu*' and mentioned 451 times, while water taken from the Quranic term '*maaun*' is mentioned 63 times. For air, its singular term in the Quran is '*al-riihu*' and '*al-riyaahu*' is its plural form. They are mentioned 28 times (Baqi, n.d.).

The first step in content analysis starts when the researcher highlighted the terms in the Qu²⁹, which are semantically related to character education and environment. The verses were then analyzed using *al-Mu'jam al-*

Mufahras li Alfazh al-Qur'an al-Karim (Baqiy 2012). Subsequently, some of them were identified and classified chronologically. (Salim 2009 & Yusuf 2013). Third, they were presented through thematic data analysis procedures (al-Farmawi 1977 & Yusuf 2014). Fourth, the historical approach was applied to gain illumination on the initial meaning taught by the Prophet as the first explainer of the Quran, as well as the search for the hadiths which revealed the meaning of the verses according to the guidance of the Prophet, especially with regards the traditions of morality towards the environment. The last step would involve semiotic deconstruction of meaning in texts from each of the dimensions -spiritual, social, economic, and ecological (Yusuf 2019).

There are very basic differences in the research of the two variables. Moral terms are found explicitly, while environmental terms are not often found, so more readings are needed until the clues of the hadith are fully unveiled. For that reason, thematic analysis was also applied with reference to the method pioneered by Syuhudi Ismail (2014). He opines that hadiths should be understood based on their characters because of the presence of the universal, local, and temporary hadiths in the context (Ismail 2014). In fact, the appearance of some hadiths was preceded by certain reasons, yet some others were not. There are hadiths with general features, while there are some of them are associated specifically to context.

C. Analysis

This study analyzes aspects related to themes such as: i) The environment and caliph, and ii) factors related to environmental awareness, environmental tauhid, moral environment, and environmental fiqh within the Quran and Hadiths.

There is only ONE research Question:

1. Do the Quranic verses and Hadiths guide mankind to preserve the environment?

- 1) In answering this Research Question, the researchers did thorough content analysis and fleshed out the main themes. The main themes identified were: i) Environment and the Caliph; ii) Factors Affecting the Environmental Awareness; iii) Environmental Tauhid ;iv) Moral values and the Environment, and v) Environmental Fiqh

i) Environment and the Caliph

The environment is external to the human host and only if Man sees the associations and interrelatedness it matter. The environment can be divided into aspects such as the physical, biological, social, and cultural. It could be argued that even genes are influenced by the environment in the short or long-term and that stresses the point on interrelatedness. The environment also includes the surroundings, conditions or influences that affect an organism. Caliph itself is a word that stems from the Arabic, caliph, meaning "successor, protector, preserver, ambassador." All mankind, according to Islam are regarded caliphs who are responsible in protecting and preserving the earth.

The word "caliph" is found in the Quran, 18
 4 قَالَ رَبِّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَتْ اِنَّىْۤ اَعْلَمُۭ مَا لَا تَعْلَمُوْنَ
 "And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'" (Al-Baqarah/2:30). The term 'caliph' in this verse bears two meanings: *First*, Adam replaces jinn to inhabit the world, since jinn was dismissed as the previous dweller of Earth; *second*, Adam rules the earth on behalf of Allah in enforcing His laws thereon. Caliph in this respect means *al-niyabah* or deputy (al-Ashfahani, n.d. & Shihab 2005). Man is caliph is the representative, successor, and ambassador of God on Earth. With his position as Allah's caliph on Earth, man will be held responsible before Him (Ilyas, 2016). The concession to prosper and manage the earth and its contents is bestowed upon man as a logical consequence of his willingness to hold Allah's trust (Lajnah Pentashihan Mushaf Al-Quran 2012).

If associated to the role of mankind as caliph on Earth as per Quranic verses al-Baqarah/2: 30, all the aforementioned elements are directly associated to soil. By accommodating all the elements, soil can be a source of life. Because humans are appointed to be the caliph on earth, they are the ones who hold the highest responsibility for managing and preserving the nature (environment). Were the elements of fauna, flora, water and air damaged, humans would be deemed rebellious against their role as caliph on earth. Hence disobedient to God and his commands.

ii) Factors Affecting the Environmental Awareness

The environmental awareness consist of many levels. It begins with scientific awareness based on religious values (Abdullah 2005). There are a myriad of factors influencing the people's awareness in managing the environment, namely sociocultural, educational, religious, technological and economic factors. Development as a product of modernization for Indonesia contributes to serious challenges. Novel ideas are needed so as to be able to overcome the ever-changing landscape and the challenges that come with it, such as economic, social, cultural, educational, environmental and sustainable developmental problems (Nisa 2015). First, the literacy competence (the openness of concept) regarding ecology, cultural literacy, and technological literacy can be made a natural laboratory for humans to transform the results of this observation into creative and critical forms which adhere to the principles of nature (Zubaidah et al. 2018). To realize this awareness, the government must attempt to usher the people to understand the noble values of their local culture, each of which encompasses the environmental consciousness, apart from the global culture embedded within environmental awareness. This aspect is explained in al-Baqarah/2: 164.

³⁷ *Second*, sociocultural factors play an important role in promoting the awareness of the impact of technology on the environment. The objective intended for the whole process of education is geared towards the awareness and encouragement for young generations to capitalize on their ancient inheritance as a source of inspiration, motivation, and identity for future development (Zubaidah et al. 2018). Though the environmental awareness is driven by the values of local wisdom, it is necessary to marry those local values with universal values found in each present culture and religion, especially Islam which is the religion of the majority.

Third, education is a systematic means for changing ways of thinking in managing the environment and with the use of technology regularly, restrainedly, and responsibly. For the sake of facing the environmental challenges on earth, there is a need to educate and inform people regarding the environmental issues. One of the commitments of the international community and government in protecting the earth from littering and through destruction is through environmental education, which becomes the key to preparing the community with the knowledge, skills, values and care towards the environment (Desfandi 2015).

Fourth, economy is the factor that has a profound effect on human behavior toward the environment. Humans tend to be wild, cruel, and greedy if their economic importance is hampered. Materialism is a real threat to the environment. The economic development is a strategic area that has to be established. In recent widespread and haphazard development has resulted in a new dilemma, that is an inequality between economic development and natural or environmental conservation (Suhada 2016). The economic development should prioritize natural conservation so that both will not adversely impact the relationship between humans and their environment.

Fifth, the religious factor states that environmental problems are not only associated to ritual piety (Imamah 2008), but also to ecological piety. The ethical degradation in the modernization projects bring about disasters in every corner of this planet. Religion plays a crucial role in returning the ethical awareness of the humanity in preserving the nature and themselves (Imamah 2008). Global warming, climate change, and other natural disasters have caused severe environmental damages, yet people remain oblivious to the perils to humanity. To tackle these problems, the religious approach is the most effective approach that goes far beyond the other factors because environmental management is not only associated sociocultural aspects, the economy and ecology, but is also related to the values of transcendental eschatology (*ukhrawi*).

iii) Environmental Tauhid

. Environmental tauhid is integrated in theology, cosmology, and antropology (Syahidah 2018). It is the most important component representing human relations with the environment. The relation between God and humans has gained much attention of scholars. However, the interdependence between humans and the environment is sometimes neglected. In the perspective of Islamic philosophy, the environment depicted from within the concept of cosmology. Islamic philosophers, such as Al-Kindi (801–873 M), assert that nature is the emanation of god (Nasution 2009). Al-Farabi (870–950 M) describes the concept of emanation much more thoroughly through the concept of ten minds (Nasution 2009). However this concept is difficult to understand from the traditional Tauhid, within the context of ecology because it comes from the light of the god, the universe as the highest position. Damaging the environment means showing disrespect towards God.

Theologically, Muslim scholars have discussed the concept of Tauhid in relation to the oneness of god and spiritual piety. This later generates the concept of social tauhid. Also, it is the time to develop ecological piety to protect the surrounding environment. Its epistemological assumption stems from the concept of ecological tauhid or what Mudif terms as 'theological ecology' (Mufid 2017). Humans and nature are interdependent within the ecosystem. Doing good things by preserving the environment in the perspective of Nash is known as *ihsan* (Nashr 2002), or in the Quranic term it is known as *muslih* (conserver) along with the opposite, the word *mufsid* (destructor). Being ecofriendly is the application of the characteristic of *ihsan*. With reference to the hadith of Jibril, there are three religious principles, namely Islam, Iman (belief) and Ihsan. For Khalid, Tauhid is a symbol of unity for all the creations of Allah ranging from the smallest ones, such as minerals, plants, animals, humans to the larger cosmos or universe. This concept indicates a unity of the whole of nature and its content which derive from the same origin and source as well as share similar meanings (Khalid 2002).

Similarly, Sayyid Qutb opines that the understanding of Tauhid should not be limited to its generic meaning, that is oneness of god known as *wahdaniyat*, rather it should draw on the concept of oneness of creation, theologically known as *wahdat al-Khâliq al-Mudabbir*, unity of the people (*wahdat al-insaniyat*), unity of life's demands (*wahdat nihayat al-hayat*) (Qutb 1971). Tauhid can be referred to the word *tirani* (*taghut*) as in the Quran. This can be associated to the verse of the holy book that suggests that humans must show devotion to God and avoid any tyranny (al-Nahl/16: 36). The verse suggests that the primary prophetic mission is to summon to believe only in Allah with full devotion towards him and or fight against any system of tyranny (Nashr 1978). The concept of caliph is the one that negates *taghut*, this would be an attempt to preserve the social environment in order to prevent any negative or harmful deeds because this may generate the abuse of power (*zhulm*) which is not ecofriendly. Damaging the environment should be regarded as one form of infidelity because people are not grateful. They have failed to perform their mission as caliph. Theologically it is referred to as *kufr al-bi'ah*.

The removal of the system that promotes tyranny provides a foundation to foster the relationship between the concept of Tauhid and environment, which suggests thinking of the universe as a wholeness, beauty, regularity and peace that is positioned against *taghut*. Awareness of the tauhid towards the environment can also mean that humans have to conserve the environment as they devote themselves to Allah (Nashr 1978). Tauhid as the core universal value of human behavior becomes the basis for seeing the goodness, regularity, openness, and devotion to god, in other words obeying the sunnatullah as Al-Dzariyat/51:53. This verse also suggests the concept of tauhid as opposed to the negative deeds that possess similar characteristics with *taghut*.

The concept of tauhid which initially is understood as oneness of God can later be used as the concept in sociocultural life, including in managing their environment. The prophets and messengers came to guide people to attain their prosperity now and in the hereafter. From the perspective of the *etics of environment*, the most important component of human relation with the environment is humans themselves. When their interactive relation with the social environment is damaged, their lives will be destroyed as a consequence. Throughout history, the destruction of the Tsamud, 'Ad, Nuh, and Luth community were all caused by their own negative traits.

Exploiting nature for economic purposes can be allowed if there are no long-term ill-effects from it. Illegal logging of any form is religiously forbidden because greed for wealth can only bring about environmental calamity. Activities such as this can be allowed as long as the ruling to allow this activity does not have conflict with Islamic law, and it shows numerous benefits for the people (Ba'lawi, n.d.). People committing a crime must be punished accordingly. The Quran says that anyone committing evil deeds has to be treated equally according to the level of crime being committed (Gafir/40 : 40). If the damage does not cause great harm, the punishment can be in the form of *ta'zir* (fine). The government ideally punishes them according to the level of the crime (Ba'lawi, n.d.). Allah demands humans to bring about kindness on earth by managing and capitalizing on the available natural resources (al-Nahl/16:3-8.). The task is a part of the human role as a caliph on earth.

iv) Moral values and the Environment

Mainstream studies on moral values are usually about the interconnection between God and humans, and humans themselves, while studies on humans' in relation to the ecology remains scantily documented. The process of environmental destruction is progressive and massive making it unsecured for human lives. This is caused by the humans themselves which in return affects themselves (al-Rum/30 : 41-42.). To overcome the problem, various approaches have been applied, including developing competent human resources, promoting sustainable environmental conservation and enhancing spirituality. The requisites for competent human resources include having environmental awareness and promoting a holistic way of thinking, being obedient to law, and being committed to the environment, the creator and conservator of the universe (*Rabbul 'alamain*).

Humans are taught to be harmonious with nature "*rahmatan lil'alamiin*" (al-Anbiya'/21 : 107). This verse reflects the holistic view of life in that humans are the element of their environment. In this view, the human social system together with bio-geophysics forms a unity called the ecosystem of socio-bio geophysics, which means that humans are a part of their immediate ecosystems, not beyond. The safety and welfare of humans are dependent upon the condition of their environmental ecosystem. If destroyed, humans will severely suffer. Though bio-geophysics is a source for humans, its use for human lives should be carefully managed to prevent damage on the ecosystem (al-Baqarah/2: 29).

Over exploitation of natural resources can be perceived as the main cause of natural disasters. Erosion, mudslides, and flooding are the potential results of over-exploitation of natural resources. The disasters are not always caused by natural factors, rather it is humans who are not friendly to the nature. When Man exploits his environment without care than natural laws will apparently respond as a primordial decision of God.

Sometimes the prophet encourages his adherents by presenting the long term benefits of conserving the nature. For example, the Prophet (Pbuh) associates people planting trees as those who donate tithe as stated in the hadith narrated by Anas bin Malik ra.: "ما من مسلم - صلى الله عليه وسلم - قال: قال رسول الله - صلى الله عليه وسلم - يغرس غرساً أو يزرع زرعاً فيأكل منه طير أو إنسان أو بهيمة إلا كان له به صدقة" "from Anas, the prophet states that all Muslims cultivating trees or seeds taken or consumed by others, birds, or other animals, will be their tithe for themselves".

(Al-Tirmizi, 327, 1382; al-Bukhari, 152, 2320; Muslim, 1189, 1553; Ibn Hanbal, 479, 12495). This hadith encourages the importance of planting staple seeds to conserve. Drawing on the hadith above, planting trees deals with both earthly deeds and that of hereafter or spirituality through environmental conservation. Tree plantation not only deals with the economy but also eschatology (*reward ukhrawi*) as a means for reaping the spiritual merits for the long term (*shadaqah jariah*). This shows the striking difference from the theories of ecology that solely synergize the three aspects, namely social, economy, and ecology (Ratnawati 2014 & Firdaus 2016). The Western theories as aforementioned do not comprise the role of spirituality in the conservation of natural environment. Islam, on the other hand, pays much heed on the transcendental values that are based on environmental conservation.

In terms of the moral, the Quran has established ethical principles in maintaining the relationship between human beings and other living things, which can form ethical foundations for environmental conservation. The noble morals of humans towards the environment can be manifested in the form of reforestation, which is termed as *'Ihsan'* by Nasr, also termed *muslih* (preserver) in the Quran. The Preserver has a higher position than someone who is pious. People conserving nature and involved in God's work, in the form of environmental rehabilitation, including cultivating productive plants as what the Prophet suggests will be almsgiving for every creature of god, including the animals (Ba'lawi, n.d.). A hadith even entails an order to plant the seeds of dates on one's grip, even during the doomsday (Ibn Hanbal, n.d.). The hadith comprises hyperbolic meaning because it is impossible for humans to plant a tree during the doomsday as they panic. This hadith should be understood in a way that every human as part of the sub-ecosystem has to conserve nature by planting trees to ensure the sustainability of the ecosystem. If we are ordered to plant during the coming of the doomsday, that alone reveals the importance of that order.

v) Environmental Fiqh

Environmental Fiqh is the Islamic law perspective to preservation of the environment. When dealing with the relations between humans and the environment, the Quran employs "*nahyi*" (prohibition) discourses. Several Quranic verses present ways in which mankind must conserve the environment, namely ... "ولا تفسدوا في الأرض" "do not wreak any destruction on Planet Earth..." (al-A 'raf/7 : 56) or "ولا تمش في الأرض مرحاً" "do not walk on Earth arrogantly..." (al-Isra/17: 37). The guidance of this holy book provides a framework for humans' in their relations with nature, which is an initial deterrent to potential destructive acts. The principle for the pursuit of prosperity in Islam begins with protection or prevention against negative impact.

In terms of the discourse of prohibition (*nahyi*) in the Quran, the Prophet enumerates it specifically, which all lead to the protection of the earth from the most destructive forces (*mafsadat*). In a hadith, the Prophet Muhammad SAW as narrated by 'Abdullah bin Hubsyi, states: *عن عبد الله بن حبشي قال قال رسول الله - صلى الله عليه وسلم - من قطع سدره صوب الله رأسه في النار* "from Abdullah bin Hubsyi, the prophet said anyone cutting off the Lote tree will be sent to hell by Allah" (Abu Dawud, n.d.; Al-Tirmizi n.d.; al-Bukhari n.d.; Muslim n.d.; Ibn Hanbal n.d.). This hadith is a warning and threat for those intending to harm nature, whose risks will be taken by the destroyers and their fate decided in the hereafter.

Before discussing the principles that must be held by humans in treating the environment, including nature, first ethical principles will be put forward on how to treat the environment so that it becomes the basis for discussing the concept of maintaining the environment according to fiqh that is environmentally sound (*fiqh al-bi'ah*). Western and Islamic philosophies have the concept of environmental preservation, which has long been a major doctrine, both in the teaching and philosophy of life. In Western philosophy, there are three established environmental ethic theories. First, *Shallow Environmental Ethics* or known as anthropocentrism assumes that humans have similarities on how they treat the environment as an ecosystem. It also suggests that moral values and principles only apply to humans, who have the right to exploit natural resources. Second, *Intermediate Environmental Ethics* or biocentrism, which views that all ethics and morals are subject to the entire biotic community not only humans. Every life on earth, according to this theory, is valuable on its own right; hence, it has the same moral values regardless of its benefit accumulation for human interest. Based on this theory, humans must also look at the biotic community, as they see themselves and who have the same right to live. Third, *Deep Environmental Ethics* or eco-centrism, it expands the ethics of the biocentrism community to the entire ecology. It is not only grounded in biocentrism ethics, but also centered in the whole community of ecology, either dead or alive creatures (Nashr 1978).

The three aforementioned environmental theories have received several responses from Muslim intellectuals, who have further developed these three theories into a theological perspective. Sayyed Hosein Nashr, one of the Muslim thinkers who paid serious attention to the issue of environmental ethics (Nashr 1978) is one who contributed to this theological perspective. Through the theory of *Scientia Sacra*, the environment is like a book containing basic values for human life, and humans themselves are a community that has a role in that life. Thus, the main subject that brings the moral values and principles for themselves and for their environment is humanity. These moral values and principles are sacred knowledge (*scientia sacra*), which originates from the concept of Islamic theology related to the concept of environmental management. Environmental conservation is

the highest spiritual manifestation, similar to humans and their connection to their God. The highest spirituality, however, cannot be meant it is transcendental, in fact it is horizontal. Firmly holding the moral principles and values of preserving the environment is equally important to spiritual rituals for Muslims. Protecting the environment basically pertains to the act of *mu'amalah ma'a Allah* (devotion to the greatness of Allah) and *mu'amalah ma'a an-nas* (dedication to environmental safety). Firmly holding the moral principles and ethics towards the environment will prevent someone from any negative misconduct or assume the role of destroyer (Nashr 1978). This aims to realize the objective of *sustainable development*. Sustainability recently has become the core element of planning for numerous governments and other strategic stakeholders.

Economic development remains one of the important aspects of life that gains much attention in the Islamic world. Islam as a life-regulating religion plays a role in guiding and directing humans in managing economic resources to achieve benefit in the world and the hereafter (Rama & Mahlani 2013). Despite this, the majority of people are obsessed with merely economic factors, power, and greed. In the Quran, humans are forbidden to exploit nature in a haphazard way, even development must be based on an analysis of environmental impacts (Amdal) as directed by the Quran. Amdal is not only a set of rules stipulated by the government, but a provision of religion that should be discussed in subjects that concern development or in environmental fiqh courses.

The prophet Muhammad suggests that all Muslims from one generation to another must help satisfy each other's needs (Ba'lawi, n.d.,300). He also states that it is the responsibility of his followers (muslims) (Ba'lawi, n.d.). One of the best ways to help generations is through the maintenance of earth, so that the future generations can also benefit from it. Sustainable development is the one objective that is essential to promote and which will satisfy the needs of present generations without depriving future generations of their needs. The meaning of sustainable development from the ecological dimension underscores the importance of ensuring and sustaining an adequate amount of natural capital for future generations, which may yield a sustainable economy and natural beauty. Hence, the purpose of economic and social development must be sustainable and ecofriendly (Yusuf 2018).

In the terms of Fiqh, responsibilities for future generations are often expressed in the concept of inheritance and will, which is to grant wealth to guarantee the future of their heirs. The sustainable development command was also implied when the Prophet Muhammad ordered followers to plant trees, which was as narrated by Muslims from Jabir Ibn Abdullah r.a. The Messenger of Allah stated that a Muslim who planted a tree or a plant, would get charity for his plantation. Literally, this hadith constitutes informative sentences. However, information about the order of the sayings from the Prophet can be understood as a necessity, and is emphasized by the inclusion of the reward as alms reward. Alms is a practice that is widely ordered in various texts of the Quran and which is in the traditions of the Prophet. An order to plant trees has worldly dimensions, because these activities can save the world from environmental crisis. Planting trees also has associations to alms/charity and it associates with reward piety (Mufid 2017). Greening by planting trees, in addition to referring to the meaning of ecological piety, has a spiritual eschatological character.

D. Conclusion

Theories regarding human relationships to the environment have always been associated to the triangular relationship, namely sociology, ecology, and economy. The anthropocentric theory places humans as the most dominant factor. This is different from the Quranic perspective that God, man, and nature have symbiosis of mutualism in their relationship, where God is the center of orbit. Islam came to elevate humans as mercy for the universe '*rahmatan lil 'alamin*' referred to in common terms as 'ecofriendly'. Friendly, including eco- and techno-friendly, is the concept that has a theological foundation in Islam. The long established Islamic doctrine pertinent to the environment placed it within the periphery of Islamic teachings (*furu'iyat*). This was then transformed and reconstructed to be the core of the Islamic teachings (*ushuliyat*). The Prophet Muhammad pays much attention on the environment, this is with reference to his hadith which says that Man should fear three things that can bring about curse: defecate in a water source, in the middle of the street, in the shelter. In establishing this environmental fiqh, there are several things to be concerned with. *First*, it is necessary to reconstruct the meaning of the term caliph. In the Quran, it is firmly stated that being a caliph on this earth is not only meant to abstain from destruction and bloodshed, but also to build a peaceful life, full of prosperity and justice. In doing so, humans committing destruction on earth will automatically damage their reputation as caliph (al-Baqarah/2: 30). Destruction of nature is a form of denying Allah's verses and majesty, and he that does so will be kept away from his mercy (al-A'raf/7: 56). Any form of exploitation and damage on nature is a serious violation. *Second*, ecology is a doctrine of Islamic teachings and that means placing the environmental discourse not on the periphery (*furu'*), but central to the primary doctrine (*ushul*). Conserving the environment equally means securing the five primary purposes of Islam which has equal legal status with *maqashid al-syariah*. In terms of Ushul Fiqh, *ma la yatimmu al-wajib illa bihi fawuha wajibun*, this means that 'something leading to an obligation means man is legally obliged to do so'. *Third*, theologically, one's faith will not be perfect unless one cares for his or her environment. The level of one's faith cannot be merely measured by their frequent performances of rituals. Preserving and protecting the environment are of fundamental and equal importance as well. The prophet states that cleanliness is a part of faith (iman). *Fourth*, the environmental destroyer is perceived as an ecological infidel (*kufir al-bi'ah*). Damaging the

environment is equal to being infidel or deviant to the greatness of Allah (Shad/38: 27). This verse indicates that wasting or destroying nature can lead to man to be categorized as infidel. The word 'infidel' is not only aimed at those who disbelieve in God, but also those who ignore all the blessings that He has given mankind, and the universe (Ibrahim/14: 7). Damaging the environment is the behavior of hypocrites (al-Baqarah/2: 205). Based on several terms used in the Quran (infidel, hypocrite, and evil), it can be said that destroying nature is a form of deviance from the path of mercy from Allah. This trait is equal to be not thankful when one receives blessings.

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